TOWN
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HURCH

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No. 54
September, 1949

Vocational Guidance to Rural Youth

OAKEL F. HALL

• A new and fruitful service to rural youth was rendered by Dr. C. Morton Hanna and his associates in the Todd-Dickey Larger Rural Parish, Charlestown, Ind., last spring when a Vocational Guidance Workshop was held in an effort to provide an opportunity for rural youth to find out about the vocational choices that are available to them.

Approximately two hundred high school seniors from Clark County and adjoining areas went to Charlestown in school buses and family cars to sit at the feet of competent men and women for practical assistance in determining what best to do following their forthcoming graduations.

Trustworthy studies covering the past four or five years had shown that from 70 to 80 per cent of the rural youth completing high school in this area had sought early employment in one of three cities hard by—Jeffersonville, New Albany and Louisville. Many of these rural youth accepted jobs on flimsy bases and, naturally, not a few unfortunate results followed.

The Call for Help

For three years the problems growing out of hurried and unwise acceptance of city jobs by rural youth were tantalizing topics of discussion in the regular meetings of The Youth Council of The Todd-Dickey Parish so, a year ago, it was decided to do something more scientific and truly helpful. After conferences with the county superintendent of schools, the county agricultural agent and other local leaders, each of whom offered prompt and effective assistance, the Rev. Donald V. Morse, member of The Todd-Dickey pastoral staff and adviser to The Youth Council, presented the problem to some of the most competent and likely-to-help persons in Louisville. Responding to the young minister's call for help, The Courier-Journal, Board of Trade, Sales Executive Council, and some of the larger industries offered to provide leaders for a Workshop on Vocational Guidance in Charlestown.

Workshop Program

After numerous personal interviews and small group conferences a unique program was evolved. The day for the Workshop was divided into three one-hour periods, each of which offered instruction and guidance in twenty-three lines of vocational requirements and rewards which were broad enough to permit further specialization. For example, social and community services included the Y.M.C.A., the Y.W.C.A., Red Cross, recreational leadership, public welfare and other types of social service. Religious services included not only the ministry and missionary work but pastors' assistants, parish workers, and other lines of so-called religious service.

Beginning weeks ahead of the Workshop day, aptitude tests to determine to some extent the vocational preference of the high school seniors were given by Dr. George Zirkle, professor of psychology at Hanover College. In this undertaking the church leaders had the hearty cooperation of the county superintendent of schools and the several high school principals. Following the grading of the test papers, each pupil had an opportunity to enjoy a personal interview with Dr. Zirkle or one of his associates. This step led to the recommendation that each pupil, in the light of the test and deep-seated desires, make a first, second and third selection of vocational groups in the Workshop. This was done, and it enabled the young people to study vocational requirements in relation to their capabilities and desires.

Vocational Requirements Explained

Each of the twenty-three instructional-guidance groups had for its leader a person of proven ability in the field under consideration. The prevailing technique was to begin the hour's classroom period by pointing out the more basic requirements of work under consideration in terms of training, temperament and

personality traits. For example, in the group considering social service one of the instructors began by saying in substance, "If you do not like to work for and with other people, it is not likely you will succeed in this field." Then the major requirements in terms of training and apprenticeship were set forth. Remuneration and other rewards were given due consideration, but not too much emphasis. Some excellent and, at times, puzzling questions were asked by the young people.

Of the twenty-three occupational classifications the one entitled "Secretarial and Business Administration" attracted the largest number of youth. Thirty-four made this their first choice; twenty-one, their second choice; and eleven, their third—a total of sixty-six. Services connected with automobiles drew the second largest number, a total of forty-four. The third had to do with radio and television, a total of forty-one. At the bottom of the list was the classification, "Hotels and Other Personal Services." Not a single youth made this a first or a second choice, which fact led to its not being among the afternoon offerings.

Civil service was surprisingly low, as was law. When asked to account for there being so few who manifested an interest in these three areas, Dr. Hanna said it was his opinion that next to nothing was known by these rural youth concerning requirements and rewards in these fields. Beauty shop operations attracted the second largest number of girls. Education, religion, agriculture, engineering, newspaper and allied trades, department stores, banking and transportation were in the half-way state between highest and lowest. Each drew from fifteen to thirty for the three periods.

Competent persons were available to give authentic information relative to college requirements and possible openings. Some of the comments made by the young people were significant. One alert boy said, "I am now surer than ever that I want to go to college." Another said in tones of uncertainty, "I wish it did not cost so much to become a doctor." One girl said, "I think now my second choice will be my first." Another said, "My parents will not let me do what I really want to do."

Contentment in Work

The far-flung value of this one-day Vocational Guidance Workshop is difficult to estimate. Next to health, character and family life nothing is more essential to "the more abundant life" than work. Our whole economic structure and standards of living are tied up with the day-to-day use of our time and talents. Dr. Richard C. Cabot's book, "What Men Live By," published nearly fifty years ago, merits wide reading today and tomorrow, for verily we do live by "Work, Worship, Love and Play." A recent writer, Elton Trueblood, in his little book, "The Common Ventures of Life," puts it in slightly different compartments, but stresses more than Dr. Cabot the wholeness of life. A challenging statement is this: "If the Christian church is to regain its hold on modern man, it must find ways of meeting people where their interests lie." In helping rural youth to fit themselves for work which is stimulating as well as remunerative, contributive as well as time consuming, the church is surely recognizing the wholeness of life and adding to its highest values.

Someone has said, "If we could have done everywhere what is now being done somewhere, we would approximate human perfection." If all rural churches would try to help rural youth find themselves vocationally as well as did the churches in The Todd-Dickey Larger Parish in southern Indiana, we would not have "human perfection" but we would have happier and more hopeful rural youth.

Winning Title

• *Rural Methodism* is the title which has been selected for the new quarterly publication of the Department of Town and Country Work of the Methodist Church, 150 Fifth Ave., New York. W. G. Birkner, chairman of the Southwest Texas Commission on Town and Country Work, won the award which was offered for the best title. He received an all-expense scholarship to a short-course summer school of his own choosing.

• James M. Carr, Th.D. has a cepted the call to serve as Secretar of the Town and Country Churc Department, Presbyterian Church i the U.S., with headquarters at 60 Henry Grady Building, Atlant Georgia.

Dr. Carr is a native of Wallac N. C., and a graduate of Davidso College. Upon the completion of h theological training at Union Th ological Seminary, Richmond, Va in 1928 he was licensed and o dained by Winchester Presbyte where he served for ten years a pastor of the Berryville and Ston Chapel churches. From this tow and country field Dr. Carr served a Regional Director of Religious Edu cation in the Synods of Georgia an South Carolina. Three years late he became the Regional Director i the Synod of Appalachia, and fo the past eight years has served a ceptably and effectively in that ca pacity.

As Regional Director, Dr. Car has had continuing opportunities t know and study the total program o the small town and rural churche He knows their problems, thei needs and their importance to th welfare of the entire church.

—*Southern Presbyterian Journ*

A Protestant Strategy for Rural Christian Education*

EDWIN L. BECKER

There are a great many answers the problems which we confront rural areas when we try to serve em with an adequate religious inistry. Let us begin by admitting me things which we have often en too slow to recognize.

In the early days of American life church was planted within a short orse-and-buggy drive of practically ery family in this nation. The ly other institutions besides the urch which afforded social relaonships outside the family were the hool, the country store, and the actice of mutal aid in farming. he cultural patterns were clearly nderstood by all and were reinrced by the limited transportation cilities, by lack of quick communition outside of the community, d by a simple social life free of e organizations which today ask r the time and energies of people. In such a setting, the church was ong. It needed little ministerial adership outside of preaching to ep it going. It was preaching cenred in program.

hanges in Community Life

Within a few decades the environent in which the church must live s been revolutionized. In any one ral community today there are om a dozen to thirty social, educaonal and economic organizations hich compete for the time and inrests of the people. The children ive to the next county for their creational life. The educational vel of the people has risen and eir interests have broadened. The ral population has become less ricultural until today more than lf of rural people are engaged in cupations other than farming.

And what of the church? Has its ogram changed to meet the demands of a different culture? An illustration from the recent annual meeting of the American Farm Federation will perhaps best answer that question. The 8,000 farmers and their wives who attended this meeting are religious church-going people. One afternoon they were to hear Paul Hoffman of the European Recovery Program and Hanson Baldwin of *The New York Times* discuss international affairs. Before Baldwin spoke, the delegates joined in several minutes of enthusiastic singing. They stood in their places and with fervor sang the gospel song, "It's the Old Time Religion." Then they sat down and listened intently for forty-five minutes while Hanson Baldwin addressed them on the United States' relations with Russia.

That, it seems to me, shows how far rural people have moved in their thinking, in their living, in every aspect of their lives while they still hold to a naive belief that "the old time religion is good enough for me."

Perplexing Problem

The religious concepts and ideas of church program have not kept pace with the other aspects of rural

—*Photograph by Wilma Wilcox*

* From an address given before the Deminational Executives' Section of the Innational Council of Religious Education, its 1949 Annual Meeting at Columbus, io.

life. That statement must of course be qualified. In considering any strategy for the rural church, two types of churches must be recognized. Approximately 25 per cent of the rural churches of Protestantism have a resident ministry and are carrying on an acceptable program of religious education.

It is the other 75 per cent which present the perplexing problem to church administrators and program people. If they have a minister at all he is one who is invisible six days a week and incomprehensible on the seventh. He is invisible because he drives or, in this modern age, actually flies in on Sunday from a city twenty to a hundred miles distant. He is incomprehensible either because he makes his living at something else and has little time for sermon preparation or because he is a student and uses Friday morning's New Testament lecture in the pulpit on Sunday.

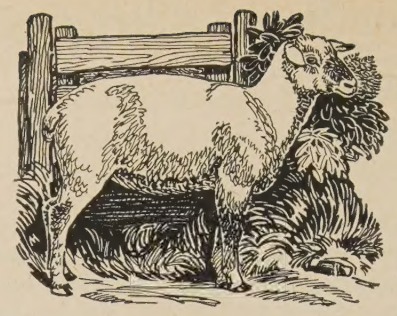
These churches are likely to have very few additions, will use uniform lessons, if any, seldom are represented in denominational meetings, and are caught in a vicious cycle which can end only in total eclipse unless someone breaks into that cycle to increase the stewardship of the church and enlarge its vision or to subsidize an adequate ministry.

The First Point

Any strategy for the rural church has to be for the total rural church program. This means that religious educational people must work closely with the home missions forces. Adequate religious education will come to these smaller rural churches only through some sort of a cooperative parish or through subsidized leadership. Some of the most significant programs of religious education in rural areas are found where home mission forces supply the funds or have developed the cooperative parish organization, and the leadership and know-how have been supplied by religious educators.

Mutual Helpfulness

The second point in a Protestant strategy of rural religious education is that it must recognize the sanctity of the rural community in the so-



ciological sense of a geographical area within which most of the interests and services of a group of rural people are met. The family and the community are educators even before the church. In the closely knit community the family, the school, the 4-H Club, the farm organization, become channels of religious education alongside the church.

The third element in a strategy of rural religious education is in the realm of curriculum. Most rural church schools are crowded into one or two rooms and cannot be closely graded. Rural life should be presented with as great realism and attractiveness as urban life. If we cannot have specialized materials for the rural church, let us have at least materials written for both rural and urban pupils.

Point Four

Finally, attention should be given to the preparation of religious education workers for rural parishes. If we solve the problems of the rural church, the demand for such workers will increase. It must be recognized that the director of religious education in the rural parish will have somewhat different functions than his colleague in the urban church. The rural religious education worker must be trained in techniques of community organization for he will be using the community as well as the churches for his classroom. He will conduct vacation Bible schools. He will more often hold individual conferences with teachers than teach a class himself. In many instances he will be the administrator of a program extending over a county area and will be pioneering in an uncharted field.

We must work together, coun together, arrive at a common phil ophy, and go unitedly at this ta of bringing the rural churches our land to a level of program co mensurate with the vast resour which are there.

We Would Be Building

• "We Would Be Building" is important new sound film on t building of new churches in Am ica. It tells simply and interesting how a group of people came to re ize they were not an adequate co munity. The film shows how a lo federation of churches determin where a new church ought to how a national board comes into t situation, how they join together bring a new church into being, a finally how minister and peo make the new church thrive.

It pictures also the struggle of minister to convince his people their deep need for the church. O sees how the problems of rising cos of indifference on the part of t many, are matched by the det mined devotion and concern of t few.

"We Would Be Building" w prove useful to all denominatio and agencies at work establishi new churches. It rents for $7 f color and $4 for black and white p day of use, plus postage. It may ordered from the Missions Counc Congregational Christian Church 287 Fourth Avenue, New York N. Y.

"Daybreak"

• Church World Service, 214 E 21st Street, New York 10, N. Y., h released a new film entitled, "Da break." This film tells the story the experiences of a young refug who escapes to Austria after relea from a prisoner of war camp. T drama of life among the worl dispossessed, it was filmed in A tria for C.W.S. by the Internatio Film Foundation. 16-mm sou running 28 minutes, it is availa from Church World Service cente councils of churches and denomi tional headquarters.

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The Significance to our Denominations of What We Have Seen and Heard*

MARK A. DAWBER

• Some of us who have been associated with the rural church movement since its inception have been forecasting the possible trends of rural life and prescribing the program of the rural church to meet these trends. What we predicted regarding the whole rural church situation twenty-five years ago is now urgently true for our Negro rural churches in particular. The Negro situation is the last to be affected seriously by the changing forces that are operating to disintegrate the old rural community and to introduce new problems and make new demands on the rural church.

The trend toward a diminishing rural population will not be relatively as great in the Negro group as in the white group, but the result will be a diminishing population. One could wish it were otherwise, but let us be realistic and face the facts. What we should be concerned with is not so much the quantitative side of rural life as the qualitative side.

Changes in Rural Life

Mechanization of agriculture will continue, and this not only has a bearing upon population decline but it also creates for us a different type of people. We shall be dealing with people with something of an industrial background, presenting to us a different psychological problem. The changes in means of transportation, of communication, the consolidating of school areas and institutions, the development of radio, television, and other modern means of information and education, all will mean a profound change in rural life and rural people.

What should these trends mean to denominational leaders and to ministers? I would list these issues as follows:

1. Consolidation of several weak rural churches into one strong rural church is important. Many of these churches at present are carrying on at a poor, dying rate. Unless we can look forward to consolidation of these small, weak churches, there is little hope to appeal to rural youth and, in particular, to a strong rural ministry to serve the rural areas.

May I say that the consolidation of which I speak has both denominational and interdenominational implications. It should also be stated that in many instances larger parishes should be organized in order to merge into one unit of service a number of small units not having strength enough to carry on as they are now organized.

2. The present situation calls for the enlargement of the concept of the ministry and program of the rural church. Old sanctimonious emphases cannot succeed. The larger concern for the whole of life is an imperative demand that the church must recognize. To include the total needs of the people as a religious concern is now the accepted method.

3. The agricultural interest must be given special consideration. I am convinced that from the Negro point of view there will be increasing opportunity for individual land ownership or rental under reasonable conditions. An article in the *New York Times* of April 26, 1949, "Negroes on Farm Gaining in Status," by George Streator, bears ample testimony to this prediction. In the next ten to twenty years at least, the seed bed of the Negro churches in the city will be in the rural areas, and a strong satisfying agricultural life will always be necessary.

4. The community is beginning to receive a consideration long overdue. We are coming to see the value of community consciousness and the necessity of community development as a force for national, state, and family and home welfare. In this development the church must take responsibility.

* From an address delivered at the Conference on Rural Work in the Negro Denominations, held at Richmond, Va.

Here a word should be said in condemnation of our denominational rivalry. The Protestant churches in general are the most divisive force of community life. The institution that should be concerned with uniting people into one common fellowship with God has become in many communities a destructive influence. The unity for which our Master prayed has either been ignored or, what is worse, deliberately violated.

5. Considering the future ministry, I believe that the young men who are to be our ministers tomorrow (if we are to have any worth while) will not be greatly interested in the rural church of the past. The denominations that will sense the present need, and will set themselves to the task of reconstructing their rural churches to meet the kind of need we have described, will get a response from men who will develop a vital program to rejuvenate rural life and the rural church.

6. Specific emphases on religious education, children's work, and work with the women of the church must be given consideration. We have been all too long on a program under the leadership of men and all too short on a program under the leadership of women. What would happen to our churches if it were not for the loyalty and leadership of the women? The church schools, week-day religious education, vacation church schools, other kinds of children's work, work with mothers in the homes, are now imperative in any constructive program for the rebuilding of the rural church and the rural community.

7. A word about the significance of the interdenominational to the denominational program: There are some things that cannot be done denominationally; they require all of us in cooperation to bring them to pass. Only the things that are common to all of us have any real redeeming significance. There is nothing denominational about the great issues of life. There is nothing denominational about sin and, thank God, there is nothing denominational about salvation. The progress and success of even our denominational programs for rural life and the rural church will depend upon the strengthening of these interdenominational programs.

Communism Versus Democracy

I suppose there would be no hesitancy in stating that the outstanding issues confronting the world today are communism and its counterpart atheism as opposed to democracy and Christianity. The primary thing that has made communism possible in the world is the problem of poverty. Communism has come to its strength in the poverty-stricken areas of the world. Take Italy as an illustration—there you have 37,000,000 rural peasants down at the bottom of the economic ladder, and not until you have solved that problem have you solved the problem of Communism.

The same danger prevails in our own America. The opportunity for communism is among the impoverished people. The program we are promoting will help to defeat communism.

Reconstruction Policy Needed

I am not worrying too much about many of our abandoned churches—some of them were not abandoned early enough. I fully recognize that some are abandoned that ought not to be abandoned, but the reason why so many were abandoned was that too many were selfishly unwilling to close up so that others could remain and do a constructive job. "I must decrease that He might increase" applies to churches as well as to individuals.

The question is: Do we have enough of the right kind of religion to close some of our churches to the glory of God? Do we have enough of the right kind of religion to consolidate some of our churches and to cooperate to the glory of God? Do we have enough of the right kind of religion to enable us to revamp and reconstruct the program and ministry of our church so as to embrace all of life to the glory of God?

What happens to the rural church today will determine the city church of tomorrow. The rural community and the rural church are still the seed bed of the city and the city church. My prayer and my hope is that this work may grow in strength and purpose so that we can look f ward to a rural church in Ameri that need not be ashamed, righ dividing the Word of God and plying it to all the areas of need.

Country Minister is Honored

• Eugene F. Smathers of Big Li Tenn., was awarded the degree doctor of divinity by Centre C lege, Danville, Ky., on June 12 Dr. Cowan (president of the boa of trustees) delivered the followi citation at the service:

"The Reverend Eugene Fela Smathers, a Kentuckian both birth and education, having be born in Sharpsburg, Kentucky, gr uated from Transylvania College 1929, magna cum laude, and Lou ville Presbyterian Theological Se nary in 1932, has been pastor of C vary Church in Big Lick, Tenness from 1932 to the present day.

"During this interval a n church building has been erect the Warren H. Wilson House Health, the center of a rural hea program, has been built, and the C vary Church Homestead Project helping young families settle on t land has been developed.

"In the midst of the busy life serving a community that is tr church-centered, Mr. Smathers found time to serve on numer committees and boards dealing w the problems of rural southern li He has been lecturer on rural and leadership at Vanderbilt U versity and Union Theological Se inary of New York City. He is frequent contributor to differe magazines and is the author of s eral valuable publications on church and community living.

"It is a privilege to present t man of God and devoted servant the Lord Jesus Christ for the hon ary degree of doctor of divinity."

Dr. Walter A. Groves, Preside of Centre College, conferred honorary degree with the followi remarks:

"Mr. Smathers, Centre College Kentucky was founded and built pioneers of great vision and de consecration, whose livelihood rooted in the soil of the new W Among those pioneers undoubte

re some of your ancestors. By your ion and unswerving purpose, you ve demonstrated your kinship th the best of them. In granting s honorary degree of doctor of inity, we of Centre College pledge r prayers to you in your work and r loyalty to the one Lord whom all acknowledge and serve. It is, erefore, with deep pleasure that by e authority vested in me by the ard of Trustees of Centre College Kentucky I confer upon you, gene Feland Smathers, the degree doctor of divinity, in token where- I hand you this diploma and use you to be vested with the hood pertaining thereto."

The Harvest Festival— A Statement

By the

OMMITTEE ON TOWN AND COUNTRY

The celebration of "harvest home" very old and has a place in the story of many peoples. The matur- g harvest has inspired men to ex- essions of praise and thanksgiving hich have found their way into the ligious services of all lands and ths. The great Hebrew festivals d agricultural associations. The ast of Unleavened Bread in the nonth of earing" celebrated the pearance of the ripening ears and e start of the barley harvest; the orshipper brought a shear of the w grain in consecration of the st-fruits. The Feast of Pentecost s the closing festivity of the seven eks' joy of harvest. The Feast of abernacles in the time of the har- st moon was the crowning harvest tival, celebrating the ingathering fruit, oil and wine.

Primitive folk festivals at harvest ne combined with the Hebrew tra- ion under the auspices of the ristian Church to give England its ous "Harvest Home" celebrations, rmany its "Erntedankfest" and otland its "Kirn." Pageantry, orts, singing, feasting and the mradeship of master, mistress and rkers characterized these occa- ns and became the social and spiritual expressions of joy at the harvest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has been shifted to Thanksgiving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This unfortunate trend has produced a nation of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where the mystery and providence of seed, soil and harvest are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thank-offerings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Committee on Town and Country by the Rev. Theodore A. Rath, director of Town and Country Work in New Jersey for the Presbyterian Church in the U.S.A. It may be procured from your denominational home mission board or from the office of the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5c each; 100 copies, $1.00; 250 copies, $2.05; carriage extra on quantity orders.

H.M.C.'s New Executive Secretary

• The Rev. Dr. I. George Nace, general secretary of the Board of National Missions of the Evangelical and Reformed Church, St. Louis, Mo., has been named co-executive secretary of the Home Missions Council of North America. Dr. Nace succeeds Dr. Mark A. Dawber, who will retire this fall.

Before becoming secretary of the Board of National Missions of the Evangelical and Reformed Church Dr. Nace was, for seven years, executive secretary of the Council of Churches in Portland, Oregon, where he succeeded in tripling the Council program. While in Portland, he served on the Board of Community Chests, the Board of Directors of the Y.M.C.A., the Board of Directors of Goodwill Industries, the Governor's Committee on Juvenile Delinquency for Washington, and the Portland Traffic Safety Committee.

From 1920 to 1933, Dr. Nace was a missionary in Japan. During the war, he assisted the U. S. Government in the Japanese relocation program on the Pacific Coast.

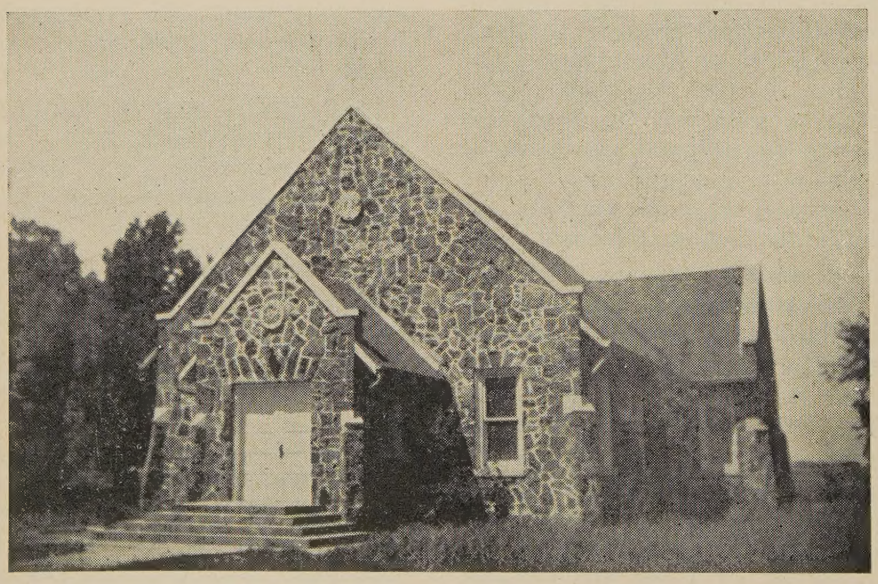
Ordained in 1918, Dr. Nace has served as a pastor in the Trinity Reformed Church, Connellsville, Pa., and St. John's Evangelical and Reformed Church, Tillamook, Oregon.

In 1940 he was awarded the doctor of divinity degree by his alma mater, Franklin and Marshall College, Lancaster, Pa. He received his theological training at Theological Seminary, Lancaster, Pa., and Union Theological Seminary, N. Y.

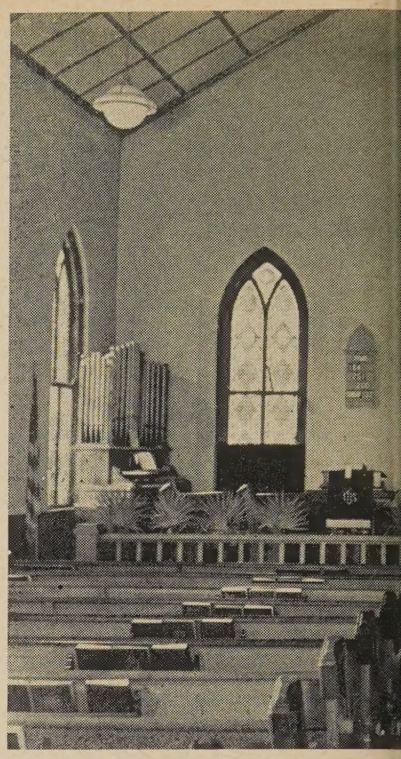
Architectural High Lights

—Photographs by courtesy of the Interdenominational Bureau of Architecture

Native stone was used in building this Methodist church and parsonage at Glyndon, Md.

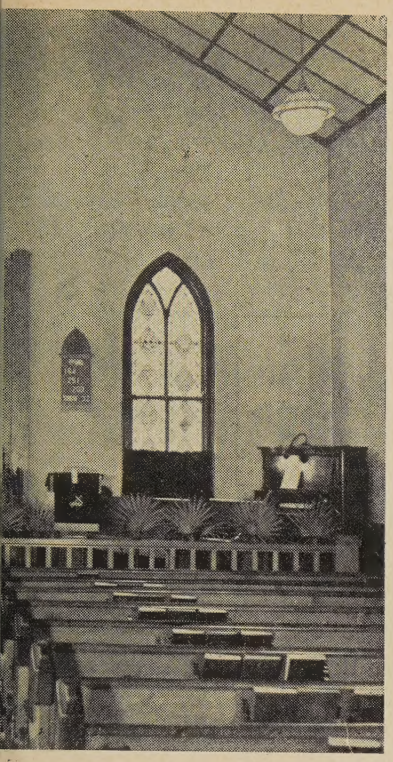


Farmer attendants built this rural Methodist church, near Carthage, Mo., with their local resources—materials and imagination.



In the field of worship ther should be a better proportion, an consequently a more economical an more distinctive design in the mai sanctuary, a sanctuary designed fo worship and preaching, rather tha an auditorium designed mainly fo passive listening. (The "audito rium" was a rash intrusion upon th church.) The platform of the san tuary should be arranged with di tinctive provision for the ministri of reading from Scriptures, leadin in worship, preaching, and the ad ministration of the Sacraments afte the order adopted in each loc church. Distracting elements such the choir, banked in "bleacher formation and facing the congreg tion as though to give a concer should be eliminated.

For more than twenty years no a movement, significant in volun and effectiveness, has been notic able in practically all Protesta churches in the United States. Th movement is, in a sense, a recove of values in church architecture th were lost during American coloni and pioneering history. Rather tha an advance to something new a radical, it is simply a "catching u of neglected and lost elements th



r ages were thought appropriate Christian worship.

—Elbert M. Conover

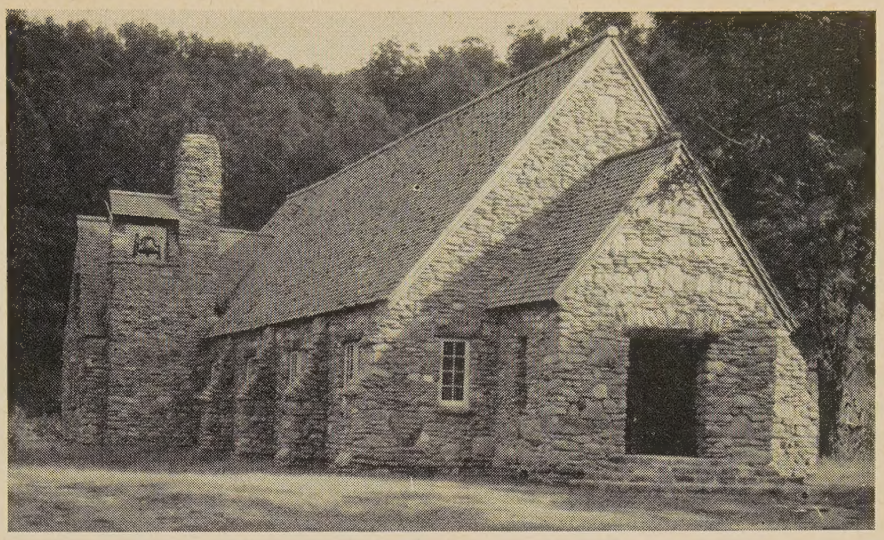
The use of native resources: In ery section of the country many nds of materials are available for ilding rural churches. Good judgent in the choice and use of mateal is as important as a carefully nceived plan. An inappropriate ilding is just as undesirable as one at is poorly constructed.

Success will come only when there the determination to be right, mbined with the knowledge of hat is most appropriate. While sufcient funds are essential, cost does ot necessarily determine quality. ood taste, like good manners, mes from an appreciation from ithin and not from the pocketook. Divine Providence has furshed us with an abundance of ilding material and with sufficient telligence to discover the best use it if we are willing to give time studying the matter. . . .

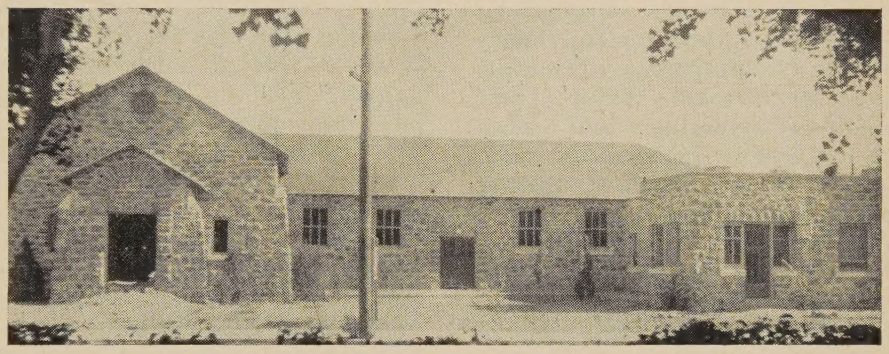
The building should represent the yalty, the devotion, and the finest ipulses of the local congregation.

—Charles I. Barber

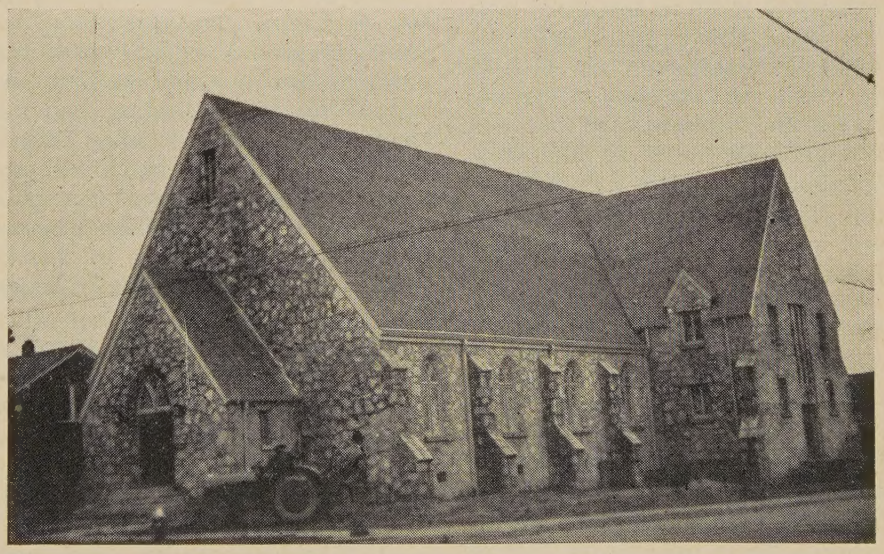
—Reprinted from *The Pastor*



Erected entirely by volunteer labor under the direction of its pastor—Presbyterian Church, Dillingham, N. C.



Shown near completion, this church was constructed of native stone—Orchard Park Methodist Church, El Paso, Tex.



This home-made church, too, shows what can be achieved with local materials and talents—a Presbyterian (U.S.) church, Cherryville, N. C.

The Church and 4-H Clubs

T. A. ERICKSON

• The church in the American community has among its responsibilities that of helping children grow into fine men and women. The purpose of this article is to suggest how the church can cooperate with voluntary rural youth programs toward this objective.

One objective is to help the young people interpret their spiritual life through everyday situations. The rural church that is willing to invest leadership in character-building youth programs is likely to benefit substantially from such participation. One result is development of new leadership within the church group. Another is the increased prosperity that comes to the rural community with introduction, to rural boys and girls, of improved methods of agriculture and homemaking. A prosperous community makes for a thriving church. There is both an opportunity and a need for cooperation between the rural church and rural youth movements, such as 4-H club work, with benefits accruing to both.

The second objective to emphasize is the great importance to the church of soil conservation and other means of protecting the "riches" of rural life. A happy and prosperous farm people, who love and understand rural life, is very necessary to our "American Way." We have squandered much of our great gifts from the Creator—a fertile soil and a wealth of natural resources. Half of our youth over 15 years of age are leaving the farms for the city and need guidance to make their best contribution in urban living. These facts have great impact on both rural and urban life and the work of the church in general.

The Church's Challenge

Thirteen million children in America under 12 years of age have never attended Sunday school or a class of religious instruction. A large proportion of these are rural. Ten thousand rural villages are without a church. More than 50 per cent of our rural youth are without church influence. These important findings in recent surveys of rural life situations offer a challenge to the church.

What Is 4-H Work?

The 4-H movement represents the greatest voluntary rural youth organization in America. It includes nearly two million members in 85,000 local clubs led by 175,000 volunteer local leaders. They are guided by about 11,000 well-trained men and women representing the county, state, and national Agricultural Extension Service. The objective, stated very briefly, is to help rural boys and girls to understand, to love, and to use the fine opportunities they have in their own homes and communities.

Four-H club work is that part of the Agricultural Extension Service (directed by our agricultural colleges and U. S. Department of Agriculture) which deals with youth. Young people between the ages of 10 and 20 years are taught to organize their own clubs, with officers and programs under the guidance of adult volunteer leaders. Each member must carry on a project connected with the home or farm, such as raising livestock, growing crops, making clothing, preparing foods, or improving the home. Important projects deal with soil conservation, tree planting, and conservation of other natural resources. The lessons in 4-H work are real life situations.

The 4-H program includes summer camps, tours, hikes, exhibits, and fairs. The boys and girls learn to work and play together. They sing a great deal and have social features at their monthly meetings and 4-H events. They learn to cooperate by working with each other. Four-H work is a "Back to the Home" program because the work program deals with home and farm projects, most of the clubs meet in homes, 75 per cent of the volunteer leaders are parents, and the entire program brings the boys and girls and their parents increasingly together. This is especially illustrated by the family partnership project.

How Can the Rural Church and 4-H Clubs Work Together?

1. The rural church can further the 4-H club program by more actively recognizing its value to the community. The youth of the churc can be encouraged to join 4-H clubs church parents and the older youn people can be urged to act as lead ers; parents can be urged to encour age their boys and girls in thei project work at home; and churc homes can invite the club for it meetings. The entire membership o the church can be made to feel tha 4-H is a community youth progran that can be used to supplemen youth activities of the church.

Church organizations, men's clubs women's groups, and youth unit can invite 4-H members and leader to present interesting features of th 4-H work on their programs.

Participation by clergymen in 4-H events gives a source of mutual in formation and understanding. Of fering the facilities of the churc for 4-H events is a helpful recogni tion. By giving 4-H clubs an oppor tunity to take part in the services o Rural Life Sunday, the church ca encourage the Christian character building values of 4-H work. Th church can be represented on th 4-H committee or council.

2. If the encouraging church i the only church in a certain com munity, the church can act as one o the community sponsors for a 4-H club or 4-H project club which al the boys and girls of the neighbor hood would be invited to join. Th club can meet in homes, in a suitabl room in the church, a school, or i some other available meeting place

This plan offers the opportunit to the church to give Christia guidance and leadership to this im portant youth work and thus hel bring all the youth of the commu nity within the sphere of its influ ence.

3. If there are several churc groups represented in the same com munity, the desirable plan is for a of them to support the 4-H work a a unit community program. Eac church group may have one o more project clubs, but all of thes may unite on the over-all com munity program as a single grou This plan would fit in parti ularly well with the program i states which favor project club Each project club would have i own leader and meet as a group, bu it would also belong to the commu

ity unit. Thus, each church would ring 4-H activities closer to its own outh.—From a pamphlet published y General Mills.

Lutheran Placement Service

The Lutheran Placement Service maintained for the purpose of elping members of that communion locate in areas where they can ake use of the services of Lutheran hurches.

Arthur Christenson, its director, ells about the functions of "The lacement Service" in a recent issue f the *Rural Lutheran,* publication f the Evangelical Lutheran Church's Commission on Rural Life, 421 outh Fourth Street, Minneapolis 5, Minn. He says that the Placement Service "serves the rural people by helping to establish Lutheran amilies on farms in the territory rom which it draws its constituency . . . it aims to aid in locating Lutheran professional men in communities where the Lutheran Church s established . . . and it functions s a clearing house for information n business opportunities in Lutheran communities."

To a limited degree the Placement Service can help deserving people to make arrangements for inancing the purchase of farm properties, but the use of local credit acilities is urged whenever possible.

Listings of real estate and employment opportunities that have ome through the director's office are ncluded in the pages of the *Rural Lutheran.* The editor or Mr. Christenson will welcome any questions egarding The Placement Service.

Rural Postal Sunday Schools

The story of Edith M. Davies, the Australian schoolteacher who fifteen ears ago founded a rural postal unday school in Australia, is told vith many pictures in a recent issue f *World Outlook,* 150 Fifth Avenue, New York 11, N. Y.

Miss Davies has been able to care or the religious education of 21,500 hildren living in remote country istricts and in some cases Sunday chools have been founded when hildren living in a district could et together.

Nebraska Honor Farm Family

• In Nebraska a family is selected each year as the "Honor Farm Family." The story of the Aulis Zink family, the selection for 1948, is told in a recent issue of *The Christian Advocate,* Chicago, Ill., by Donald J. Webster. The selection for the honor was made with emphasis on farm and family life, and participation in community activities. Mr. and Mrs. Aulis Zink and their three children are active members of the Indianola, Neb., Methodist Church. Besides going to church together, the Zinks are active in community affairs. They believe in recreation for the whole family, and each year take a family trip.

The Zink farm is a general type of farm, including wheat, corn, alfalfa, grass and livestock, and overlooks the Republican River. As a result of being selected as the Honor Farm Family for 1948, the Zinks were entertained on a three-day visit to the Nebraska state capital last spring, as special guests of the Lincoln newspapers.

"A Protestant Program for the Family Farm"

• The report of the work conference on A Protestant Program for the Family Farm, which was held in 1948 at Garrett Biblical Institute, Evanston, Ill., under the leadership of the Land Tenure Subcommittee of the Committee on Town and Country, is now in print. It bears the title given above and contains, besides the proceedings of the six commissions, the resource or background materials which were presented in connection with the topics under consideration.

Starting with a definition of the Family Farm, the report deals with such specific topics as "Trends in Agriculture," "Values of the Family Farm," and Church Programs on "Education," "Aids and Services," and "Public Policy and Legislation." Tables of significant statistics and suggestions for church programs are included in the section on resource materials.

In addition to the brochure described above the Land Tenure Subcommittee has prepared a discussion guide to be used in connection with the report of the Evanston Conference at rural life conferences or discussion groups in churches. It is entitled, "The Church and the Family Farm."

Both of these pamphlets stress the importance of Christian stewardship in the use of God-given resources and the church's responsibility in teaching the values associated with rural life. Those attending the conference believe that the "problems of family farmers can be solved only as fast as an understanding of their problems is achieved," that "it is the responsibility of church leaders to show how the family farm can contribute to effective rural community life and church stability," and that "local churches should improve understanding through the motivation of discussion and action groups."

It is hoped that these booklets will be used in connection with the holding of county-wide, one-day institutes. They may be procured from your cooperating home mission board or from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., at the prices listed below:

A Protestant Program for the Family Farm ..... 35c a copy
The Church and the Family Farm ..... 15c a copy

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

A Broad Program of Rural Church Organization*

DANIEL RUSSELL

• The program of the rural church should have all the features of a city church but it must also serve in many other ways that the city church is not called upon to serve. The rural church affords the greatest challenge to the ministry of any church field. It demands the best minister and the best there is in a minister. In the city there are park boards, library boards, service groups, Chambers of Commerce, women's clubs, recreation associations, health boards and many other agencies rendering necessary service to urban people. The rural communities have no such organizations. Rural people, however, need and want these services for the most part as much as city people.

Early rural ministers performed a much greater service to rural people and rural communities than just preaching. They visited with and lived with the members of their churches, bringing to them any ideas they had gotten from other communities or had gotten from their experience and reading. Of course these ideas were often crude but they were intended to improve the total life of farm people.

The modern rural preacher does not have to be an agricultural specialist. He ought, however, to familiarize himself with the problems of modern agricultural communities and especially with the services that can be obtained to improve agricultural life and living, and promote these in every way he can. The minister is the spiritual leader and adviser of his people, and many of these broader programs in which ministers should be interested have spiritual significance.

Improve the Soil

In this broader rural church program the minister should be interested in the economic improvement of the rural community, of which soil should be the first consideration because it is the basis of rural welfare and family life. Family life is the basis of our civilization. All programs meant to conserve, improve and enrich the soil should be encouraged. The soil was not given to us with the idea that eventually it would be destroyed. It was given us to use and by using it we ought not only to benefit ourselves but we ought to enrich that soil each year so that it continues to be more productive the longer we use it. This is possible and necessary for the preservation of the rural church and for the welfare of the rural communities. In some parts of the old world land has been in cultivation for 2,000 years and is still highly productive.

Other Concerns

The church should be interested in improved livestock and the best livestock practices for that community. The church should be interested in developing vegetable gardens and orcharding.

In addition to producing the best livestock and crops, the church should be interested in working out the very best marketing systems for what is produced on the farm.

The church should be interested in building the best rural road system possible. Full economic, social and spiritual programs cannot take place in the rural areas until our present systems of rural roads are greatly improved.

Farmers need more and better types of insurance than they have at the present time.

In some areas and with some individuals and commodities better credit systems need to be worked out. It is still difficult for an ambitious young farmer who is not approved by the Veterans Administration or the Farm Security Administration to buy a farm and pay for it. Short term credit often is too high. Any and all things that can be done to improve the farm community economically ought to be the concern of the church.

The church should be concerned about the physical welfare of rural people. Farm people are lacking in adequate health, medical, and hospital services. It seems we have delayed long enough in getting this important program for our rural people. Many of our farm people would not think of putting a bunch of hogs on feed without inoculating them for cholera, but they neglect to immunize their children from typhoid fever, small pox, diphtheria, etc. An immunization program, programs of sanitation, and health education need much greater emphases in our rural areas. Facilities for good diets for rural people are fairly adequate but diets generally are poor. Much education is needed in this field. Any program to encourage more doctors to go to rural areas and to develop more hospital facilities for rural people is essential. Health and dental clinics of various kinds often can be promoted profitably in the rural communities.

Education for the rural community is another concern of the rural church. Education whose first aim is to train boys and girls for better rural living should be promoted. Better facilities, better buildings, better teachers and better curricula should be sought. Adult education should not be neglected. Part-time classes, special classes, institutes and other forms of adult education should be encouraged. Better reading should be provided for rural people. Rural library service, better books, magazines, government bulletins, should be provided.

Recreation is Important

Another field of improvement in rural life in which the church should be interested is recreation. In the early days of this country life centered a great deal in the country and cities were the drab, unhealthy places in which to live. That has been reversed in the modern day. The church must do its part in making again the rural community the greatest place on earth in which to live. The church should teach the

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* From an address given at the First Annual Texas A & M College Rural Church Conference.

ory and the dignity of life and ork on a farm. This appreciation d attitude is certainly a part of a creational program. Hobbies for ral boys and girls, and for farm en and women, should be a part a recreation program. A crippled ral boy started raising canaries and und the greatest joy in life for mself plus a pretty good financial turn. Churches can have picnics, nners, suppers, fish fries, barbe-es, field days to the great pleasure rural folk. Music groups, study oups, orchestras, dramatic groups, bating societies might well be rmed around the church. An ath-tic program might well be cen-red around the church.

Christ's Sermon on the Mount ve the church a direct commission render social services in the com-unity, to care for the orphan, the idow, the poverty stricken, the ippled, the handicapped, the entally ill, the delinquent and all the needy and maladjusted per-ns of the community. In fact the urch that is not working out the rvice for these folks is not carry-g on its full mission.

All Things Bright and Beautiful"

The church should lead in the eautification of rural life and train s people to appreciate the hills and alleys, streams, trees, flowers, mead-ws, fields, growing crops, wildlife nd all the glories and beauties of ature in the rural area. As much tention should be given to plan-ing and beautification of the out-de of the church building as is ven to the inside. The rural homes ould be beautified inside and out-de. Beauty is to be encouraged in very possible way.

Our government belongs to all e people, and interest in better overnment should be encouraged. he people should be encouraged assume responsibility in voting nd in working for better systems of cal government.

This is perhaps a big challenge to e rural church which must first be oncerned about the spiritual life the people but the church should e interested in these other things that the church and the com-unity may go forward together.

Farm Movement Among Jews in U.S.A.

• During 1948 more Jewish families were settled on farms in the United States than in any but three of the previous forty-eight years. This fact is pointed out in the 49th annual report of The Jewish Agricultural Society, New York, released by Dr. Gabriel Davidson, the Society's executive head. The report deals with the Society's work to encourage and advance farming among the Jews in the United States. It stresses the Society's efforts to establish on farms ex-service men, DP's, white collar men and others who look to farming both as a means of livelihood and a more desirable way of life.

The report discloses that the Society has granted close to $11,000,000 in loans to Jewish farmers in forty states since the Society's founding in 1900. During 1948 the Society granted $440,222 in loans to Jewish farmers in thirteen states.

The Society's Department of Agricultural Education and Extension is designed to bring to farmers agricultural information on all phases of farming. In the more populous Jewish farming districts, travelling Jewish agricultural specialists carry their teaching from farm to farm. During 1948 these extension specialists made 3,080 farm visits and held 89 farm gatherings, meetings and demonstrations which were attended by 5,361 farmers.

Dr. Davidson says that "Jewish farmers are growing in numbers, are adding to their acres, and are prepared at all times to make their fullest contribution to the basic economy of this blessed land of hope and opportunity."

Weekday Religious Education

• The International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Ill., has published two significant documents on the subject given above.

"A Statement of Policy Regarding Weekday Religious Education" contains the statement which was adopted by the Council February 11, 1949 "in the light of the United States Supreme Court opinion in the Champaign Case." Herein the Council "affirms its belief in the principle of separation of church and state" and the use of released time "during the school week whereby churches, acting on behalf of parents, may provide religious instruction."

The second leaflet lists "Questions Frequently Asked about Weekday Religious Education" and the answers to these questions, by Roy G. Ross, General Secretary of the I.C.R.E.

Both of these documents may be procured from the International Council of Religious Education at the following prices:

Less than 100 copies ..... 10c each
100 or more copies ..... 8½c each

Grandma Moses Honored Again

• Grandma Moses has been honored again. This time she journeyed from rural Eagle Bridge, N. Y., to Washington where President Truman presented her with the award of the Women's National Press Club, as the most "outstanding contributor to contemporary thought and achievement in 1948."

After the President had made the award Mrs. Moses asked him to play the piano. He regarded this as a command and performed for the assemblage.

The distinguished artist is now eighty-eight years of age. In twelve years of painting she has completed some 1,300 pictures, but she can't keep track of them. She has had thirty-five exhibitions of her paintings.

Grandma Moses stopped over in New York and received reporters. She was dressed in black velvet, with a white ruffle and brooch at the throat. There was a crown of velvet wild flowers on her black bonnet, which was tied under the chin with a black ribbon.

While in New York Mrs. Moses was quoted as saying it was good to be there, but that the city did not appeal to her. An inquiring reporter wondered if the city did not appeal as picture material. "As any material," was the reply.

Grandma Moses posed for photographers before her painting, "We Are Coming to Church."

Preliminary Program

NATIONAL CONVOCATION

on THE CHURCH IN TOWN & COUNTRY

Under the Auspices of the Committee on Town and Country, Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education, 297 Fourth Avenue, New York 10, N. Y.

Lincoln, Nebraska, November 8-10, 1949

General Information

WHO MAY ATTEND? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

ADVANCE REGISTRATION is wise. If you wish a room in a home, *please make application in advance,* mailing this to the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y. The Committee cannot be responsible for any request received in its office later than October 28, 1949.

If you are going to a hotel (see list on next page), make your reservation with the hotel. *In that event you need not write us.*

ROOMS will be provided through the cooperation of the church people of Lincoln at prevailing tourist rates. There is adequate hotel space but the demand is great. If you desire a hotel room be sure to write to a hotel well in advance.

FOR ASSIGNMENT to a room, report immediately upon arrival to

ST. PAUL'S METHODIST CHURCH

12th and M Streets
Lincoln, Nebraska

An attendant will be at the registration desk on Monday, November 7, from 5:00 to 6:00 P.M. and 7:30 to 9:30 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

TO HELP carry the expense of the Convocation, a registration fee of $1.00 will be charged at the Convocation.

Outline of Program

HEADQUARTERS: St. Paul's Methodist Church
All sessions will be held in this church

REGISTRATION: Monday, 5:00 P.M. to 6:00 P.M. and 7:30 P.M. to 9:30 P.M.—Auditorium

TUESDAY, NOVEMBER 8

8:00 A.M.—*Registration*

9:15 A.M.—*Opening General Session*
"The Town and Country Church and This Convocation"
Elliott L. Fisher, Chairman of the Committee on Town and Country

9:30 A.M.—*Rural Issues of Concern to Rural Churchmen*
Douglas Ensminger, U. S. Department of Agriculture

10:15 A.M.—*Worship Service*
Marjorie Minkler, Woman's Division, Methodist Church

10:45 A.M.—*Commissions Meet* (see list)

LUNCH

2:00 P.M.—*General Session*
"This Is How We Did It"
Marvin T. Judy, Harrison County Methodist Larger Parish, Cainsville, Mo.
"The Challenge of the Rural Non-Farm Population to the Churches"
Edwin L. Becker, Disciples of Christ

3:30 P.M.—*Commissions Meet* (see list)

DINNER

7:30 P.M.—*General Session*
"The Importance of the Town and Country Church in American Public Life"
Val Peterson, Governor of Nebraska

WEDNESDAY, NOVEMBER 9

8:30 A.M.—*Worship Service*
Marjorie Minkler, Woman's Division, Methodist Church

9:15 A.M.—*General Session*
"This Is How We Did It"
Theodore James, Presbyterian Church, Franklin Ind.
"The County Seat Church and Rural Life"
Rockwell C. Smith, Garrett Biblical Institute

10:00 A.M.—*Commissions Meet* (see list)

LUNCH

00 P.M.—*General Session*
"This Is How We Did It"
Robert T. Frerichs, The Federated Church, Sandwich, Ill.
"Medical Care for Rural People"
Frank W. Peck, Farm Foundation

:15 P.M.—*Denominational Meetings,* as arranged by officers of the Denominations

DINNER

:30 P.M.—*General Session*
"This Is How We Did It"
Lawrence Dry, Federated Church, Mitchell, Neb.
"The Development of the Resources of the Missouri Valley in Relation to Rural Life and the Rural Church"
Charles E. Friley, Iowa State College

THURSDAY, NOVEMBER 10

:00 A.M.—*Panel Summary of Commission Reports*

:00 A.M.—*Final General Session*
"The Rechurching of Rural America"
Mark A. Dawber, Home Missions Council

:00 M.—*Worship Service*
Marjorie Minkler, Woman's Division, Methodist Church

:30 P.M.—*Adjournment*

LUNCH

:30 P.M.—*Denominational Meetings,* as arranged

FRIDAY, NOVEMBER 11

:00 A.M.—*Denominational Meetings,* as arranged

This Convocation is arranged in cooperation with the ebraska Council of Churches and Religious Education.

Commissions

OR THE NATIONAL CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY

ach Commission will meet at 10:45 a.m. and 3:30 p.m. on November 8, 1949; also at 10:00 a.m., November 9.

ach Commission will consist of an interested group of people who will think together for the purpose of formulating recommendations as to future program emphases for the rural church—national, state and local, *especially local.* All attending the Convocation are invited to participate in the Commission meetings.

1. The Church in Rural Communities with both Village and Farm Populations, having relatively good natural and social resources.
   Claude J. Snyder, Evangelical and Reformed Church.
2. The Church in Communities in the Cut-Over Timber Lands of Northern States.
   Thomas Alfred Tripp, Congregational-Christian Churches.
3. The Church in Rural Communities in Appalachia.
   Henry S. Randolph, Presbyterian Church in the U.S.A.
4. The Church in Rural Communities in Cotton-Growing Regions.
   V. A. Edwards, National Baptist Convention.
5. The Church in Rural Communities with Sparse and Scattered Population (for instance, wheat lands and grass-lands of prairie states).
   Benjamin H. Cain, Evangelical United Brethren.
6. The Church in Rural Communities Isolated by Natural Barriers and Great Distances.
   Clifford L. Samuelson, Protestant Episcopal Church.
7. The Church in Communities Located Between Expanding Cities and Farm Areas.
   Edwin L. Becker, Disciples of Christ.
8. The Church in Communities in the Midst of Government Reclamation and Rehabilitation Projects.
   Elliott L. Fisher, Methodist Church.
9. The Church in Rural Industrial Communities.
   Mark Rich, American Baptist Home Missions Society.

Lincoln, Nebraska, Hotels

To make reservations, write directly to the hotels; rates are as quoted in April, 1949. Because the number of single rooms is limited, the hotel managers urge those attending the Convocation to choose a room-mate.

Capitol Hotel, 145 North 11th	$3.50 up
Cornhusker Hotel, 301 South 13th	$3.00 up
Lincoln Hotel, 147 North 9th	$3.25 up
Sam Lawrence Hotel, 1042 P Street	$2.25 up

There are also numerous tourist camps in and about Lincoln that may be used by persons attending the Convocation who will be driving their own cars.

Book Reviews

Missions at the Grass Roots. By William P. Shriver. Friendship Press, 156 Fifth Avenue, New York 10, N. Y. 1949. $1.00.

This book of 192 pages has been written particularly for local church groups who want to do something about social problems in their community and don't know how to go about it.

Beginning with an historical account of the outreach of home missions, the author then lists many specific cases of local churches that have met the needs of children, youth, old people, migratory workers and minority groups. The stories are told informally and names of places, dates, and details of method are given. One chapter tells how churches cooperate in "A Common Front" through the services of various agencies, and the final section gives suggestions for group study and discussion.

The studies covered "are based on the belief that the church's home mission today is where there is social and religious need, which means everywhere. . . . The goal is a Christian community, a Christian social order. . . . To bring each church to a fresh awareness of social and spiritual need in a community and to mobilize the resources of the churches in a local community to meet that need is what is meant by *Missions at the Grass Roots.*"

Dr. Shriver, whose entire ministry has been spent digging down to the "grass roots" of home missions, says he has long wished to be a member of a small rural church where the members were "deadly in earnest about religion," where "they would turn to their Bible for guidance and help . . . and share their experience in Christian fellowship." For, although a prospering rural life including that of the churches rests on the soil, its conservation and understanding cultivation, Dr. Shriver feels that "the good rural community involves more than economics —it is a way of life, a way of living together in friendship."

—Ruth B. Robinson

Again Pioneers. By Hermann N. Morse. The Friendship Press, 156 Fifth Avenue, New York 10, N. Y. 60 cents.

In this book Dr. Morse interprets the home mission of the church through a review of the history of the home mission enterprise, the present and future needs for Christian cooperative planning and action, and the principles and policies which will serve as guideposts to the churches in working toward the goal of a Christian nation.

The author has conducted extensive surveys of rural and city conditions in the United States and feels strongly that the task of home missions is "essentially a unity and must be approached as a whole," and that the church must "recognize and accept its responsibility to minister to all the needs of all the people in every community."

Leaders of missionary education and groups studying the field of home missions will want to use this statement in conjunction with Dr. Shriver's fundamental text, *Missions at the Grass Roots.*

—R.B.R.

Songs from the Land of Dawn. By Toyohiko Kagawa and others. New York, Friendship Press. 1949. $1.50.

"These little poems are the current epistles of a contemporary St. Paul," writes Ralph W. Sockman in an Introduction. These poems reveal that Kagawa's voice still speaks from Japan, and through the fire and form of poetry his breaking heart conveys his feelings. Tragedy upon tragedy are depicted in these poems, but the ultimate message is one of hope and triumph. "It is dawn, not dusk. . . ."

—B.Y.L.

From Correspondence

"This is to express my appreciation of the April issue of Town and Country Church which you recently sent me. I was interested to see the summary of my sermon, 'The Idols of This World,' which recently appeared in *The Pastor.* I was glad to note that you got the point. Several years ago I was o a committee arranging a meeting rural pastors. I said that I woul prefer to have the responsibility conducting the devotions as my par The opportunity did not come t me. But when I came home I ou lined to my wife the things I woul have said had I been privileged t do so. They sounded so good to m that I decided to put them into sermon, and this was the result. is the worship of these idols th make it hard to secure men fo rural pastorates. Moreover it is th worship of these idols which mak the church at large so indifferent t rural work.

"Thank you for an introductio to Town and Country Church."

—C. L. Moore, The Methodi Church, Pleasant Unity, P

"I want to express my sincere ap preciation for Town and Countr Church. It never fails to give i formation that is a help to me i my editorial work. I want to give some recognition in the pages *The Mennonite Community.*"

—Grant M. Stoltzfus, Edito *The Mennonite Communit* Scottdale, Pa.

Thanksgiving for Harvest

• Almighty God, our heavenly F ther, the fountain of all goodnes who openest Thine hand and sati fiest the desire of every living thin we give Thee thanks and praise th in Thy mercy Thou hast brought through the circuit of another yea and that, according to Thy promis seed-time and harvest have n ceased. We bless Thee that Tho hast crowned the year with Th goodness, and hast bestowed upo us the kindly fruits of the earth. W pray Thee to grant us grace that may receive them thankfully an use them carefully, for our ow comfort, for the relief of those th are needy, and for the glory of Th name. Teach us to remember th it is not by bread alone that ma doth live, and grant us evermore feed on Him who is the true bre from heaven, even Jesus Christ o Lord. *Amen.*

—From *The Book of Commo Order, Church of Scotland*